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THE MISSIONARY HELPERS' UNION OF AMERICA

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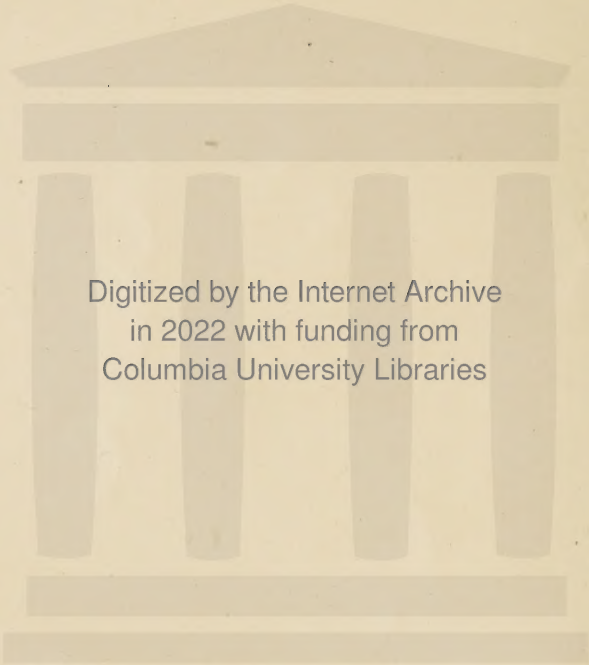
SETTING FORTH

THE

FAITH MISSIONS

OUR MOTTO

"CONTENDING FOR THE FAITH AT HOME AND ABROAD"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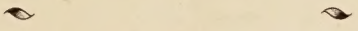
THE
MISSIONARY HELPERS' UNION
OF AMERICA



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PERSONNEL
OF THE
MISSIONARY HELPERS' UNION

OLIVER W. VAN OSDEL, D. D.,
Pastor Baptist Temple, Grand Rapids, Mich.

DONALD D. MUNRO, D. D.,
Bible Teacher, of New York City.
(For years Pastor Calvary Baptist Church, Kansas City, Mo.)

WILLIAM L. PETTINGILL, Pastor, Author,
Bible Teacher and Dean of the Philadelphia School of the Bible

FREDERICK W. FARR,
Pastor Calvary Baptist Church, Los Angeles, Calif.

R. E. NEIGHBOUR,
Pastor First Baptist Church, Elyria, O., Author and Bible Teacher

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HEADQUARTERS

FIRST BAPTIST CHURCH OF ELYRIA, OHIO

SECRETARY AND TREAS. O. G. NICHOLS, Asst. Pastor,
First Baptist Church, Elyria, O.

MISSIONARY HELPERS' UNION

THE DEMAND FOR THIS BOOKLET

1—The purpose of this booklet is to meet the great and growing need now conspicuously apparent by communications coming in many ways from a widely extended field and from many of God's people. This need is vitally connected with the ministry of prayer and giving in the discharge of our missionary obligations. Who are the missionaries true to Christ? What Scriptural organizations true to the faith are there engaged in the work? and where can God's money be safely invested? These are burning questions, arising in thousands of minds today. It is unnecessary to stop to prove that the apostasy is here. We are compelled to recognize its sweep. One great denomination after another has come under its sway and felt the power of its traitorous endeavors. This is now conceded by those to whom this booklet is addressed.

This blessed company is composed of more than seven thousand and they have never bent the knee to destructive criticism. These saints believe the Holy Spirit in John's Second Epistle, verses nine to eleven, when He says: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting; for he that giveth him greeting partaketh in his evil works."

These saints are willing to join hands in a titanic effort to "purge out the old leaven" from the denominations, but they are equally unwilling to "suffer the woman Jezebel who calleth herself a prophetess" to teach and seduce God's servants. They appreciate the deeply significant words from God, recorded in 2nd Chronicles 19:2, concerning evil affinities and a false fellowship; words which all would do well to ponder:—"Shouldest thou help the wicked and love them that hate Jehovah? for this thing wrath is upon thee from before Jehovah." May the Lord save present day Jehoshaphats from affinity with present day Ahabs!

Throughout the United States there are many thousands of believers who are set for the defense of the Gospel and who are called upon to contend earnestly for the faith once for all delivered to the saints.

Can light have communion with darkness? Can a believer have part with an unbeliever? Can two walk together except they be agreed?

If those who deny the faith were in such a distinctive minority that they held no directive power and no polluting influence over doctrinal positions, then these saints to whom we write would find less difficulty in continuing their co-operation in denominational mission work, while they seek to "purge out the old leaven."

But when those who deny the faith hold sufficient power to dominate denominational education and to direct, more or less, the personnel and policy of denominational missions, then quite another aspect of affairs is presented.

All will concede that our schools, colleges and seminaries are the fountain head and source of denominational supply.

Our pastors, teachers, evangelists and missionaries

for the great part enter the pulpits and fields at home and abroad by way of these schools.

Can a bitter fountain give forth sweet water? Can a thorn bear figs? If the schools are liberal, the pulpits at home will be liberal.

If the schools are given to the heretical conclusions of modernism, then the pulpits abroad will be given to the same.

At the Buffalo Convention we asked one of our returned missionaries from India if we had any destructive critics among our missionaries in that country—he replied "Of the old file, No; but of the younger missionaries now being sent out, Yes."

Those who contend for the faith cannot support a propaganda that denies the faith that saves. We cannot conscientiously support one message at home, and a distinctly opposite message and method away from home.

It is well enough to seek to free the great Baptist body from every vestige of false teaching and to redeem every school and every college from false teachers, and also to redeem every publication and every missionary organization from modernism. This is well. But, until that vital change is at least practically assured, nay, fully accomplished, there are thousands who must stand "separated." How can the children of God continue to support that which is heterodox, that which is continually striking, serpent like, at the very vitals of the doctrine of Christ?

Our booklet and our Missionary Helpers' Council is, as we believe, God's answer to the oft repeated voice of many honest and consecrated servants of Christ who have written us that they cannot longer give their money to a system that is intermingled with Destructive Criticism and Humanism.

There are still many on the foreign fields connected with denominational boards, who stand true to the faith and who would be willing to die for the Gospel of Christ, but these cannot control the new supplies of modernists being sent forward.

Missionary money could be sent to the denominational boards and designated for the faithful missionaries; but money so given and designated only frees that much more money for use in furthering a cause which does not stand four square for God. Thus, while supporting those who are true, by way of designated funds, there remains the certainty of helping the false. When money is all placed in one treasury, even tho it be designated, it is upholding the system and the men who are supporting those who deny the faith.

2—There is a second reason for this booklet and for the Missionary Helpers' Council. It lies in the fact that from many sources there has arisen the persistent inquiry: Where can we, who are unwilling to support liberalistic missions, place our missionary money so that we can know it will count for God and preach the whole Gospel of Christ?

Our booklet is the response to these inquiries. We have been led to set forth the names of certain faith missions, and also certain individual missionaries whom we can most heartily endorse.

We do not claim to have gone into a detailed examination of the inside management of these missions, but we have sought to assure ourselves that every one recommended by this booklet is standing unswervingly for the great verities of the Bible.

Each mission or individual herewith commended accepts the detailed statement of faith published elsewhere in the booklet. Each is being used and owned of God in a precious way in their work abroad.

These missions are not all Baptist in name, but they stand firmly and fully for a regenerate membership and for the great fundamentals of the faith for which Baptists have stood—and with certain exceptions, as noted in this booklet, they practice immersion only on their fields.

If any desire further information on this line we will gladly give it.

These missionaries and missions are called Faith Missions because they look to God for their income and use only such funds as are actually in hand. They never resort to worldly drives and long drawn pledges to get money for their work. They present their work and look to God, through His people, to supply the needs.

THE INTERCHURCH WORLD MOVEMENT.

The Interchurch World Movement was closely allied with denominational boards. It adopted the methods and followed the lead of the men who stand at the head of the great church organizations.

Its message was theirs, its method was theirs. Every possible cause for friction was eliminated, every possible concession was granted.

If the Interchurch Movement failed, it did not fail because it acted independently of the organized societies and great boards.

If the Interchurch adopted a propaganda too sweeping and a plan of campaign too expensive, it certainly did it under the patronage of the great denominations.

To be sure the Southern Baptists and some others stood aloof, but the very life of the titanic task planned and pursued by the Interchurch; its great

drive for money and its carnal weapons were all dependent upon the closest affiliation with more than thirty denominations.

Had the Interchurch realized its expectations, war methods and world methods for raising colossal sums of money would have succeeded, and the inhabiters of the earth would have been startled with its gigantic size. The denominational schools and colleges, the new social conception of Gospel propaganda at home and on the foreign fields, would have been provided with many millions of money with which to put over the most stupendous carnal effort to carry through a supposedly spiritual task that twenty centuries of church life have witnessed.

But where in all this worldly effort and interdenominational plan did the faith missions come in?

These faith missions have been greatly used of God; they have pressed to the darkest corners of the earth, preaching the Gospel of the Son of God; they have kept their home expenses and the support of their missionaries abroad down to the minimum.

These faith missions have gone forth looking only to God for their support. They have given up all and have gone out under God's leading to preach the unemasculated Gospel of the Son of God.

The true churches have always been more or less kindly disposed to these noble missions, and God has always laid their needs upon the hearts of His spiritual saints in the churches, and through them supplied their needs.

But the Interchurch came along, and without the slightest consideration for God's arrangements, sought, under a high pressure and a man-made drive, to tie up the churches under a financial burden that would have

taxed their every resource to the utmost for years to come.

Where did the faith missions come in? Nowhere. They were not wanted. They could not have adopted such worldly methods had they been wanted. They walk by faith and not by sight. They adopt the spiritual and not the carnal. They look to God and not to man. They present their work to God's people who believe in prayer and have no appeal to make to "friendly citizens."

The faith missions were completely left out. Had the Interchurch and other church drives succeeded in tying up God's money, as planned, in the hands of socializers and civilizers for the next five years, the faith societies would, humanly speaking, have been greatly crippled.

But God did not leave them out. The Interchurch failed—all over the land, simultaneously and without any preconceived or carefully planned action, thousands of churches and tens of thousands of saints rose up and protested.

Letters came from every section of the United States; letters of inquiry and letters revealing the actions of churches against this man-made scheme.

The tide was turned; the child of humanism, fostered by Modernism, did not thrive for long; but will unquestionably appear again later, in another form.

Today a host of those who know God are afraid of human schemes by which men, under the goad of those who deny the faith, seek to raise funds, part of which, and a large part too, is designated to Germanized schools, to social gospel ideals and to false teachings.

Our Missionary Helpers' Council proposes to give information as to where money can be given to preach the whole Gospel.

GOD'S COMMAND TO PREACH THE GOSPEL TO EVERY CREATURE MUST BE OBEYED

Because the apostasy has made inroads into denominational missions, therefore some have withheld their missionary offerings altogether. This is wrong.

While we should not help to scatter tares, we certainly should continue to scatter the wheat.

Christ's command to go into all the world and make disciples covers the whole of the age. It is the duty of the Christians of today to give the Gospel to all the people of today.

Conscientious saints cannot support ministers at home or missionaries abroad who have turned from the "Gospel of God" to "another gospel, which is not another;" but these same saints must, as far as in them lies, preach the Gospel to every creature.

There are many missionaries now on the foreign field who are true and faithful to their sacred trust. Many of these missionaries are still connected with a denominationalism that has left the faith, since they, themselves, went to the foreign field. Should the apostasy reach such a climax that these missionaries would find their work and testimony either hindered by the apostasy in the homeland, or embarrassed by the growing apostasy in the foreign field, and therefore be left without hearty support, then the believers at home who still remain true to the faith, should, at all sacrifice, stand ready to hold up the hands of such missionaries.

Suppose, for instance, some of the missionaries at Shanghai, China, should find it necessary in fidelity to God, to withdraw from the overpowering influence

that Destructive Criticism has already secured in the Baptist College there, then those who stand aloof at home must be ready to hold up the hands of those who are forced to stand alone at Shanghai.

Besides this, there are in every part of the lost world missionaries who are sent out by the faith missions and there are also individual missionaries plodding away, who are true to the faith, while many more stand ready to go forth from this country with the message of Life; all of these we must sustain in their work.

The Missionary Helpers' Council proposes to take in the whole world in its presentations. "God so loved the world" and the whole world must be our parish.

Each of the faith missions is working in behalf of some special field. It can only present to the people the needs of that one field. It is to this that it is specially called of God. Our purpose is to present to believers the whole field, and then look to the Holy Spirit to lead each church or individual as to where their gifts should be sent.

The Missionary Helpers' Council will receive money from any church or individual, and the Council will send the money on as designated and without charge, to any of the societies, councils, missions or individuals mentioned and endorsed in this booklet.

When churches or individuals send us money, undesignated, then the Missionary Helpers' Council will disburse that money, still without any charge, as it may be led by the Spirit—sending it where it believes it will be most needed.

The work of the Missionary Helpers' Council will be supported by free will offerings given directly for that purpose. No reductions in any money given for missionary work will be made to meet the expenses of the Council.

A Christian layman has already put into our hands $750.00 as the first expense money needed to print and mail the 20,000 booklets now going forth.

Each church or individual sending in money to the Missionary Helpers' Council will receive a receipt from its treasurer, and from time to time a full statement of all receipts and disbursements will be made.

Churches or individuals desiring to support either foreign missionaries, or native helpers, or Bible Colporteurs, may do so through the Missionary Helpers' Council. The Council will do all in its power to secure these special missionaries for those desiring them, and will either receive and disburse the money; or the money may be sent directly to the missions, if that is thought preferable.

STATEMENTS
by
THE MISSIONARY HELPERS' UNION

1. The members of the Missionary Helpers' Union are all Baptists. We realize, however, that there are many who are not Baptists, who stand with us heart and hand, both in the doctrinal beliefs set forth herein, and also in their desire to give and give largely to missionaries who hold and proclaim a like precious faith. Therefore this booklet will appeal to orthodox believers of many varied affiliations.

2. In the list of faith missionary societies endorsed, a special note is made of those which do not exclusively practice immersion. However, in each case, the missions do support a large percentage of Baptist Missionaries and others who practice immersion.

3. As stated elsewhere, the Missionary Helpers' Union will gladly receive missionary money for any of

the societies endorsed in this booklet, and will forward all designated money, in full, without charge or expense to the givers. We prefer, however, that money be sent directly to the societies themselves. Any churches or believers who wish to send the Missionary Helpers' Union money undesignated, may do so. Undesignated money will be disbursed as the wisdom of the Union may direct, but always among the societies herein set forth. **No "expense" money shall be deducted in any case, but all money given shall go directly to missionary work.**

4. Upon the receipt of any money, the Secretary-Treasurer, Mr. O. G. Nichols, will send acknowledgments to the donors, and his books will always be open to those who give through the Union.

The Missionary Helpers' Union looks to God for the expense money needed to carry forward its office and printing work and all overhead expenses, just as the missionaries they represent look to God. Gifts for the work of the Union must be so designated.

DOCTRINAL BELIEFS

The following doctrinal beliefs are accepted and fully endorsed both by the Missionary Helpers' Union and by the faith missionary societies herein mentioned and endorsed, and by their missionaries on the foreign fields:

1. We believe that the Bible is the Word and revelation of God and therefore our only authority.

2. We believe in the deity of our Lord Jesus Christ, that He is very God, by Whom and for Whom "all things were created."

3. We believe in His virgin birth, that He was conceived by the Holy Spirit and is therefore God manifested in the flesh.

4. We believe in salvation by divine sacrifice, that the Son of God gave "His life a ransom for many" and bore "our sins in His own body on the tree;" therefore we are redeemed by "the precious blood of Christ."

5. We believe in His physical resurrection from the dead and in His bodily presence at the right hand of God as our High Priest and Advocate.

6. We believe in the universality and heinousness of sin, and in salvation by grace, "not of works lest any man should boast;" that sonship with God is attained only by regeneration through the Holy Spirit and faith in Jesus Christ.

7. We believe in the personality and deity of the Holy Spirit, Who came down upon earth on the day of Pentecost to indwell believers and to be the Administrator in the church of the Lord Jesus Christ; Who is also here to "reprove the world of sin, and of righteousness, and of judgment."

8. We believe in the great commission which our Lord has given to His Church to evangelize the world, and that this evangelization is the great mission of the church.

9. We believe in the second, visible and imminent coming of our Lord and Saviour Jesus Christ to establish His world-wide Kingdom on the earth.

10. We believe in a Heaven of eternal bliss for the righteous and in the conscious and eternal punishment of the wicked.

CO-OPERATING BAPTIST MISSIONS OF NORTH AMERICA

MID-AFRICA MISSION

PRESIDENT: A. H. BOND, Columbus, Ohio
SECRETARY: O. G. NICHOLS, Asst. Pastor, Elyria, Ohio.
TREASURER: ALLISON DE NISE, Grand Rapids, Mich.
GEN. COUNSELLOR, E. S. CARMAN, Cleveland, Ohio.

The rapid increase in the number of churches and individuals asking how to co-operate with those now engaged in evangelizing the largest of the unreached parts of Africa, and elsewhere, has made necessary so great an enlargement in the plans of co-operation that representatives from churches in Ohio, Michigan, and West Virginia, of orthodox Baptist faith, have formed a General Council through which they may intelligently and efficiently work together for the spread of the glorious Gospel of the grace of God among the yet unreached millions in the foreign fields.

A number of churches and volunteers from other states are also co-operating and provision has been made whereby they may be included and representation given them on the General Council.

This Council shall be composed of representatives from churches of orthodox Baptist faith who go on record each year to unequivocal acceptance of the "faith once for all delivered to the saints," by subscribing to the full inspiration of the Scriptures, the eternal Deity of each of the three Persons of the Godhead, the vicarious sacrifice of our Lord Jesus Christ upon the cross, His burial and bodily resurrection, the blessed hope, His glorious appearing, the absolute separation of church and state, the independence of the local church and such other vital teachings as orthodox Baptists have uniformly confessed.

In order to facilitate the work of this Council, a General Counsellor, Mr. E. S. Carman of Cleveland, Ohio, has been elected and authorized to advise with churches and individuals interested and with volunteers as to the best ways of co-operation at home; and Missionary Wm. Haas has been elected field Counsellor to advise with the missionaries on the field as far as their instructions from their home churches will permit. These two brethren are making a special study of the problems entering into the arrangements for churches and volunteers to make, in order to render co-operation, direct support, transportation and similar matters most effective, economical and expeditious. They feel the need of the prayers of all interested and are subject to the instructions of the General Council.

Contributions

1. Contributions may be sent direct from the church making donation to the missionary on the field, or they may be sent to the treasurer of this Council, Mr. Allison De Nise, 1601 N. Coit St., Grand Rapids, Mich.

2. Contributions may be designated for any missionary or for any department of the missionary work and forwarded to the treasurer of this Council and he will immediately send same to the place and for the purpose designated.

3. Contributions may be made for the general work in Africa and the distribution left to the discretion of Mr. Haas and the others on the field.

4. Contributions may be made without designation and sent to the treasurer, Mr. De Nise, and the Council will look the field over and place the money where they think the need is greatest.

Information

Any orthodox Baptist church or group of Baptist churches desiring to send forth their own missionaries

to any foreign field or country, and desiring to become responsible both for their support and their conduct upon the foreign field may co-operate with and send their missionaries through the General Council of Co-operating Baptist Missions of North America.

Any person or church desiring information concerning the work, the needs, the plans of giving, the methods of support for the missionaries; or desiring to have a part in the support of any missionary, or the entire support of either a missionary or a native worker, or both, may obtain the information needed, by writing the secretary, O. G. Nichols, Elyria, Ohio.

Missionaries on the Field

The following missionaries are on the field in the far interior of Africa:

Bro. William Clarence Haas, of Memorial Baptist Church, Columbus, Ohio.

*Mrs. William Haas, of Memorial Baptist Church, Columbus, Ohio.

Bro. Ferdinand Rosenau of First Baptist, Minneapolis, Minn.

Mrs. Ferdinand Rosenau of Calvary Baptist, Cedar Rapids, Ia.

Bro. Arthur R. Young, Grace Baptist, Binghamton, N. Y.

Mrs. Arthur R. Young, Grace Baptist, Binghamton, N. Y.

Mrs. L. Rowena Becker, of First Baptist, New York City.

Mr. A. W. Bragg, French Congo, Africa.

Mr. Antoine Rollier, French Congo, Africa.

Mr. Bernald Aalbu, Belgian Congo, Africa.

All the money for the outfits and for the passports of these faithful servants of God came in answer to prayer and complete dependence upon the Lord.

A second group of missionaries is to sail in 1921.

*NOTE: Mrs. Haas now on furlough.

CEYLON AND INDIA GENERAL MISSION

DIRECTOR: B. DAVIDSON.
HOME DIRECTOR: REV. CHARLES INWOOD, F.R.G.S.
SECRETARY AND TREASURER: DAVID GARDINER.
Office of the Mission: 63, Oakfield Road, Stroud Green, London, N. 4.

AMERICAN COUNCIL

CHAIRMAN: REV. P. B. FITZWATER, 153 Institute Place, Chicago.
SEC'Y-TREAS: DAVID MACNAUGHTON.

Rev. Ernest A. Bell
Rev. H. P. Dunlop
A. F. Gaylord
Rev. Wm. McCarroll
Bryan Y. Craig
Rev. A. C. Dixon, D.D.
Rev. Robt. M. Russell
Thomas E. Stephens
Robert B. Smith
Rev. J. C. O'Hair
Rev. A. M. Stone

The Field

AREA: India is as large as the continent of Europe, not including Russia, and among its people are a greater variety of races and languages than in Europe.

Ceylon is about the size of Ireland.

POPULATION: India has a vast population of 320 millions, or one-fifth of the human race.

SPHERE: Our work is among three races, the Telegus and Tamils in India, and the Sinhalese in Ceylon. Each of these races has a distinct language of its own; but each missionary is required to speak but one language, that used in the section of the country in which his work is located. Of each race there are millions of people. An understanding exists between the missionary societies that in order to avoid overlapping in the work each society has a defined area to work in among the races of India and Ceylon. Therefore there are no other societies working in our spheres, and the people there are entirely dependent on us to give them the Gospel.

The Mission

ORIGIN: On October 6th, 1892, the definite call of God through Joshua 1:1-9 came to Mr. B. Davidson to found this Mission on the principle of faith in God for the supply of all spiritual and temporal needs, no debt to be incurred, and God has proved His faithfulness and sufficiency all these years.

AIM: To give the Gospel to as many as we can in the unreached parts of India and Ceylon and to gather out a people for His name; to form these into churches and to teach them to be self-supporting, self-governing and self-extending.

PROPERTY: The Mission owns seven mission houses in India, five church buildings, besides smaller buildings for worship, four Homes for boys and girls, forty-five school buildings, houses for Indian preachers and teachers, tents for touring, conveyances, etc., all free from debt.

FINANCES: The Mission is supported by the free-will offerings of the Lord's people. No debt is incurred, the missionaries recognizing their entire dependence upon God for the supply of their needs. The funds received for the support of missionaries are equally divided.

MISSIONARIES AND WORKERS: The staff of the Mission at present (1920) is 30 missionaries, and 100 Indian preachers, teachers and Bible Women.

RESULTS: More than 2,000 souls have professed faith in Christ, churches have been established and are carried on with all their saving and sanctifying influence through preaching and teaching the Word; Sunday Schools and Christian Endeavor Societies are important features of our work, and many of our people give the Gospel to the villages around.

Our preachers and teachers are chiefly raised from our own converts. They have been educated in our schools and have received a two years' course of sound Bible teaching before being appointed as preachers. We have no sympathy with so-called Higher Criticism or the New Theology. We train our people and preachers in orthodox truth.

Many thousands of heathen are reached with the Gospel in outlying villages every year as our missionaries and workers go among them, touring and living in tents. Thousands of tracts, Gospels and Bibles have been circulated among the people annually and are eagerly read.

In our schools thousands of children have been educated, and many saved. Our schools are evangelistic agencies. Many in our four Homes for orphans have been rescued from lives of sin and shame, saved, educated, and are now occupying positions of trust, such as pastors, preachers, teachers, clerks and tradesmen.

The gathering out of Christian communities with all their light and cleanliness where only darkness and dirt ruled before, is a great work of God, and these Christian centers are living witnesses for Him. Idolatry, drunkenness and waste have given away to Christ, sobriety and thrift.

We train nearly all the converts to witness for Christ. Every Sunday bands of them go to the villages and preach to the heathen. Many have been saved in this way.

What It Costs

1. The support of a missionary is $500 a year.

2. The approximate cost of passage to India is $400, and outfit for a missionary together with initial expenses in India is $400, or a total of $800 as the approx-

imate cost of a missionary's outgoing expense to India from the United States or Canada.

3. The support of an Indian evangelist is from $100 to $120 a year.

4. The support of a Bible woman is from $80 to $100 a year.

5. The support of an orphan boy or girl is $30 a year.

Contributions may be sent to our Treasurer,

MR. DAVID MAC NAUGHTAN
Room 37, 153 Institute Place
Chicago, Illinois.

*Mr. B. Davidson and wife are personally supported by the First Baptist Church of Elyria, O., and we cannot refrain from printing, the following from his pen.

The Missionary Helpers' Council.

New Missionaries for India

Let us look at a small, scattered band of missionaries in India, each going out alone with an Indian preacher to tell of a loving Saviour to the millions who are in the captivity of the devil. The difficulties confronting them are great,—prejudice, language, race, heat,—but worst of all the fascination and power of sin. There is a deep and growing feeling in the hearts of the missionaries that they are desperately in need of reinforcements. They meet together in prayerful conference, each tells of the deep need in his field for more workers, a calculation is made and all agree to pray to the Lord of the harvest to send out fifteen more laborers.

God has been answering prayer. Four of the number asked for are now on the field in India, God willing, in October of this year (1921). Ten other candidates have been accepted and we are still praying the Lord of the harvest to send them forth. They are:

Mr. and Mrs. N. F. Silsbee, Boston.

Mr. and Mrs. Paul Thompson, Chicago.

Mr. and Mrs. Harry T. Glover, Los Angeles.

Miss Schram, Miss DeYoung and Miss Jessie Miller, graduates of The Moody Bible Institute.

Mr. Jesse Ringenberg of the Fort Wayne Bible School.

A Lost Soul

A heathen man lay dying in his dingy hut in South India. The last words he uttered were these, "IT IS HARD TO DIE IN THE DARK." No one had gone to tell him of the Light of the world, and thus Christ lost one whom He died to redeem.

A Lost Town

We have often gone up and down the streets of towns in India where were thousands of souls; but not one witness for Christ. Hungry crowds have gathered and listened intently to the good news, and hearts have been moved by the Spirit as Christ was held up before them. They have pled with us to stay and teach them more or to send preachers to them. We are intending to send more preachers when we have sent these ten new missionaries forth. It is hard to leave a town, A WHOLE TOWN, without Christ, especially when the people plead with us to stay; but we must go to other cities, equally needy, for therefore are we sent.

A Lost District

From the top of a high hill we have looked across the far stretching plains for many miles, and have seen the smoke of numerous villages ascending to heaven; but

the incense of prayer to God never rises from one heart there. O how our Lord's heart is yearning over these heathen multitudes! How He is longing to send messengers, and how beautiful upon the mountains are the feet of those who bring glad tidings. But what lies beyond the horizon of our hilltop vision? "India is a land of far distances," and a densely peopled country. The population of India is as great as that combined of the continents of North and South America and Africa, 320 millions, or one-fifth of the entire human race. There are more than 200 million souls in India who have never heard the name of Jesus, and cannot hear of Him until more workers are sent forth. What a plea for prayer and Laborers. This old world is tottering to its fall, and the only thing worth while is the gathering out of as many souls as we can. At the Judgment Seat of Christ how insignificant will unused money look, unused talents, unused time and unused persons. Now is the time to use them all; then to receive a glorious reward of crowns and cities with Christ's "Well Done."

Results

In those fields in India where we are co-workers with the Lord we have seen thousands leave their idols and come to Christ. He has washed them from their vile habits and made them clean. He has enlightened their ignorance with true knowledge and wisdom. Once they went to their heathen temples to worship demons, now they assemble in the house of God to worship Him. Once they cried to their idol for help, now they pray to God alone. Once they sang vile songs about their vile gods, now they sing pure hymns of praise to the Holy One. Where Christ is known there are churches, schools and orphanages, women are liberated and respected, and children are brought up to know God.

BROADCAST TRACT PRESSES,

CHANG-SHA, HUNAN PROVINCE, Central China

A work of faith and labor of love in the hope of His coming.

Sixty kinds of sound Gospel tracts are now being printed in three languages, Chinese, Miav and English. These tracts are printed on four American treadle presses by converted Chinese boys, the girls also helping in the counting, folding and bundling. All tracts are supplied to workers at cost of paper and ink, plus postage. The present price is $1.00 per 1000 tracts, including postage.

God has greatly blessed these tracts, and from a small beginning of 12,000 the first year we have been sending out more than a million a year for some years. The 1919 issue was 1,511,000, Praise His Name!

Editions of two to five thousand tracts are printed in German dialect and bound and bundled and sent to the sections of the fourteen million Miav and Aboriginal tribes in Yunnan and Kweicheo Provinces, where there are already 20,000 believers.

The Faith Orphanage

Located on a high, healthy, quiet spot, on land leased from the city officials in the Eastern edge of the great city of Chang-Sha lies the seven larger or smaller buildings of the Orphanage.

There are some twenty boys and twenty girls, all being trained in the study of the Bible, in singing, in writing, reading, etc., and also as Christian helpers and they have all given God their hearts and are giving Him their service.

The support comes from voluntary offerings from churches and individuals in the United States.

The work is under the supervision of Bro. Allen N. Cameron and wife. Pray for this great work in China.

THE BOLIVIAN INDIAN MISSION

NEW YORK COUNCIL

SECRETARY: REV. P. M. SPENCER, 309 W. 57th St., N. Y. City
TREASURER: MR. L. A. WHITTEMORE, 1976 Broadway, N. Y. City
CORRESPONDING SECRETARY: W. M. STRONG, 81 Fulton St., N. Y. City

Missionaries

Mr. and Mrs. Geo. Allan
Mr. and Mrs. J. McIntosh
Mr. and Mrs. H. Hogg
Mr. and Mrs. R. J. Burrow
Mr. and Mrs. Joseph Hollis
Mr. and Mrs. J. H. Starnes
Mr. and Mrs. J. A. Shakeshaft
Sr. Crisologo Barron and Sr.

ADDRESS OF MISSIONARIES: San Pedro, Charcas, Bolivia, South America

Origin

The Bolivian Indian Mission, so far as its human side is concerned, originated in a prayer experience of two friends in the Missionary Training Home at Adelaide, South Australia. Daily at 3 P. M. they met to pray for South America. The Spirit of God came upon them at these times in such a way that the half-hour prayer-watch agreed upon was lengthened out considerably—on several occasions to three hours. Urgency was laid upon them to pray that a great work of preparation be done immediately (*i. e.,* in 1898) in the opening of the way for the evangelization of the Indians of Bolivia (of whom they knew next to nothing at that time). That year the Liberal party came into power in Bolivia, and its Government has opened wide to the Missionaries the door of entrance among the Indians.

Field

The field we aim to occupy is that part of the Republic of Bolivia where Indians are found. There are about one million Indians in that country, of whom the

greater part inhabit the plateau and the eastern slopes of the Andes Mountains. It is on these eastern slopes that we have opened up work among them. In our district the two main elements of the Indian population of Bolivia intermingle, namely, the Quichua and Aymara. We are seeking first to reach the former, *i. e.*, the Quichua.

Bolivia is a republic, and though its Liberal Government has dealt many and heavy blows to Romanism, which is the State religion, it yet has been very kind to us. Twice Congress voted us a small subsidy, and though the sums voted were never received by us, yet the good will shown in voting them we appreciate. We have received from the Government a quantity of school material for Indian schools.

Growth

Missionaries have come out to us as follows: In 1909 five workers reached San Pedro in the month of June; in September four more came along. In 1911 two arrived. In 1912 three more. In 1914 two more. In 1915 we received into the Mission our first two native workers. In 1917 two more helpers from Great Britain reached us.

During these years we lost four workers. Two we loaned to another Mission, and they stayed loaned permanently. Two others were obliged to return home broken in health. This eight years' record is surely a good one.

Basis

Similar in its constitution to the China Inland Mission, with no denominational backing, the Bolivian Indian Mission looks to God to give workers and with them the funds necessary for their maintainance on the field.

The needs of the work are laid before God in prayer and before His people in the publications of the Mission—the Principles and Practice providing for this. No one should think of becoming a Missionary with the Bolivian Indian Mission who is not prepared to look very definitely and directly to God to meet his material as he looks to Him to meet his spiritual needs.

While no guarantee of a fixed salary is given in any case yet God has thus far graciously supplied our every need.

SOUTH CHINA BOAT MISSION

Missionaries

Miss Florence Drew
Miss L. Roschinsky
Miss F. Todhunter
Rev. and Mrs. Warren L. Winter
Care of British P. O., Canton, China

NATIVE WORKERS IN CANTON

DR. LAU YING KIT, Voluntary worker, in charge of Dispensary.
LEUNG MO TAK, Preacher and teacher of Boys' School.
HOO SIU HON, Preacher.
LAU FOON YUNG, Bible woman.
TOAM TAI KU, Teacher of Girls' School.

Home Council

JOHN W. LANGSTON, President, Oak Park, Ill.
REV. ED. DREW, Home Secretary, 987 E. 22nd St., Paterson, N. J.
R. R. WALKER, Treasurer, 510 S. Leavitt, St., Chicago, Ill.
EDGAR C. LEWIS, Financial Secretary, 1021 N. Mason Ave., Chicago, Ill.
LILY DENIS, Missionary Correspondent, 4014 W. Polk St., Chicago, Ill.
Rev. C. P. Meeker, Moody Bible Institute, Chicago, Ill.
Paul Gieser, Highland Park, Ill.
Gustaf Nelson, Winnetka, Ill.
Eric Nelson, Winnetka, Ill.
A. D. Stone, 4038 Harrison St., Chicago, Ill.
Russell Byrum, Mt. Gilead, Ohio.
John Cranna, 1215 Monticello Ave., Chicago, Ill.
Rev. S. M. Andrewson, Britt, Iowa.
Casper Stueker, Norwood Park, Ill.
Rev. Wm. McCarrell, Morton Park, Ill.
Rev. Louis T. Talbot, Oak Park, Ill.
Rev. J. C. O'Hair, Oak Park, Ill.
Rev. B. E. Clover, Winnetka, Ill.

Remittance can be sent either to Mr. R. R. Walker, Treasurer, 510 South Leavitt St., Chicago, or direct to Canton, China, by New York draft or money order, payable to any one of the missionaries.

WORK AMONG THE BOAT PEOPLE OF SOUTH CHINA

No visitor to Canton can fail to be impressed with the great number of boats on its river. It is safe to say that Canton has the largest boat population of any city in the world, as it has been estimated at 300,000. The boats are of all descriptions, from the massive junk, with its high stern and nut-brown sail, down to the little sampan. Some of the boats never go out of Canton; then again boats come there from all parts

of the Province of Kwong Tung. The boats, called sampans, are not more than 15 feet long and about 4 feet wide, and often they are the homes of families of seven or eight. There is a bamboo covering over the top of the boat (so low one cannot stand upright under it) and canvas or cloth around the side of the boat to keep out the rain and sun. The boat people are very poor; luxuries are unknown among them; in fact the majority of them find it difficult to obtain the necessities of life; indeed, the board flooring of their boat serves for bed, table and chair.

The results of the mission to these neglected people, as yet have not been very great; it has consisted mostly in sowing the seed day after day, assured that the harvest will by and by ripen. The aim has been to preach Christ and make Him known, fully assured that when men come to know Him, their whole lives will be changed. The little church on the water now enrolls 24 members; the oldest among them is an old grandma, 75 years of age, and the youngest is one of our schoolboys, about 12 years of age.

Our Lord is constantly answering prayers; through the kindness of Moody Church and Sunday School, Chicago, boat No. 5 has been built and added to the fleet and is now in service close to Canton.

All the work thus far has been carried on in complete dependence upon God, without personal solicitation of any kind, and God has honored the faith of His servants.

We thank God for the encouragement He has given to us, as a Mission, and we pray that He may be glorified in all the work as it progresses, and so manifest His power that many hundreds of the boat people may be brought out of the darkness of heathenism into the glorious light of the knowledge of Christ Jesus, our Lord.

HEART OF AFRICA MISSION

(International and Interdenominational).

CO-FOUNDERS: MR. C. T. STUDD. MR. A. BARCLAY BUXTON.
HON. SECRETARY: MRS. C. T. STUDD, 29 E. 29th. Street, New York City.
HON. TREASURER: MR. H. AVELING BAKER.
HOME OVERSEER: REV. GILBERT A. BARCLAY.
DEPUTATION SECRETARY: MISS C. J. BRANDON.
TREASURER FOR AMERICA: DR. GEO. H. DOWKONTT, 113 Fulton St., New York City.

ITS PRINCIPLES AND PRACTICE.

1. Our Object.

The speediest possible fulfilment of the command of our Lord Jesus Christ by a definite attempt to evangelise the remaining unevangelised parts of the earth. St. Matt. 24:14; Psalm 2:8; Acts 1:8; Romans 15:20, 21.

By "evangelise" we mean that an opportunity of hearing and so believing in Jesus Christ as their Saviour and Lord should be given to every creature. St. Matt. 28:19. St. Mark 16:15.

By "unevangelised parts" we mean those peoples of the earth who have not yet had the aforementioned opportunity and who are still outside the reasonable reach of existing missionary effort.

2. Our Reason for Existence.

The large number of nations and tribes in the Heart of Africa, in Central Asia, in South America, in Arabia, in the Malay Archipelago, and other places, who have never yet heard of the Lord Jesus, and are not included within the immediate programme of any existing Society.

3. **Our Doctrinal Basis,** commonly called "The Five Smooth Stones."

(1) Absolute Faith in the Deity of each Person of the Trinity.

(2) Absolute Belief in the full Inspiration of the Old and New Testament Scriptures.

(3) Vow to know and to preach none other save Jesus Christ and Him Crucified.

(4) Obedience to Christ's command to love all who love the Lord Jesus sincerely without respect of persons, and to love all men.

(5) Absolute Faith in the Will, Power, and Providence of God to meet our every need in His service.

4. **Our Basis in Practice.**

(1) We believe in the Bible as the only rule of conduct and practice. Every practice is tested by the plain and simple reading of the Scriptures as a whole. We refuse to be broader than the Bible, but equally we refuse to be narrower.

(2) We believe in the Holy Spirit as the Teacher, Keeper, and Guide, not only of ourselves, but also of our converts; and therefore we believe in trusting our Christians with responsibility as soon as they show by holy conversation and spiritual insight that they are ruled and led by the Holy Spirit.

(3) We believe in ordination by men when coupled with that of God, but most of all in the ordination of God as attested by deeds done in the power and wisdom of the Holy Ghost.

(4) We recognise only one Name—**JESUS;** only one Denomination—those who love our Lord in sincerity, and only one Nationality—sons of God, or chil-

dren of Heaven. We therefore admit no National or Denominational prejudices.

(5) We wish to co-operate cordially with all other Missionary Societies. We regard our work as supplementary to their's, and we do not wish to divert men or means from them, but rather to assist them in any possible way.

(6) We trust in no carnal wisdom or strength to fulfil our object, but only in the Holy Ghost; and by humility, obedience, prayer, and faith we shall ever seek His aid and co-operation.

5. Our Dominating Characteristic—Self-Denial and Sacrifice.

(1) **Our Motto.**

"If Jesus Christ be God and died for me, no sacrifice can be too great for me to make for Him."

(2) **Our Appeal**

is for Sacrifice, as opposed to easy giving, easy praying, easy service.

6. Our Funds.

The Crusade is supported entirely by the freewill offerings of God's people, and not by the subscriptions of a few rich persons. We make no appeal for funds, nor do we take up collections at any of our meetings. This does not necessarily mean that we never urge in a general way the duty of giving to the Lord's work.

We guarantee no fixed salary, but every member of the Mission, whether at home or abroad, looks to God only for the supply of all temporal needs. Therefore, though workers may be assisted financially in respect of their outfits, passages, or support, their expectation must be from God. Allowances will be paid on the

Field through the Field Overseer, and at home through the Home Overseer. These allowances will start from the date of arrival. Outfit and stores supplied by the Mission may not be disposed of without permission from the Field Overseer.

Debt cannot be incurred by the Mission under any circumstances.

The Accounts are strictly kept, regularly audited, and published annually.

SAN PEDRO MISSION

To the Indians of Argentine and Bolivia

SOUTH AMERICA

An Interdenominational Mission, on Faith Lines

FOUNDER AND DIRECTOR: MR. JOHN LINTON, San Antonio del Parapeti, Cordillera, Santa Cruz, Bolivia, S. A.

SECRETARY-TREASURER: REV. R. V. BINGHAM, 858 College Street, Toronto, Can.

CORRESPONDING-SECRETARY: MISS ANNA STECKLEY, Bethesda, Ont.

Missionaries

Mr. and Mrs. John Linton
Mr. and Mrs. Thos. Easdale
Mr. and Mrs. F. W. E. Story
Miss Constance Coomber
Miss Mary E. Lagar
Mr. and Mrs. Heycock

The San Pedro Mission to the Indians of South America was founded almost twenty years ago by the present Field Director Mr. John Linton. Mr. Linton was led to begin work among the Chiriguano Indians—a tribe hitherto untouched by the Gospel.

The home of this tribe is in Bolivia but work was centered in the town of San Pedro, Argentine owing to the presence there of large numbers of Chiriguanos who come down to work in the sugar plantations. Churches have now been established at San Pedro and Calle Legua and hundreds of Indians have been led to know the Saviour Jesus Christ.

The present missionary staff consists of ten missionaries and one candidate under appointment. (Names above).

Mr. Linton is at present doing pioneer work in San Antonio in Bolivia among the Chiriguano Indians there.

The San Pedro Mission is an interdenominational mission along faith lines. Full information but no solicitation is our policy.

The Director on the Field is Mr. John Linton, the Secretary-Treasurer, Rev. R. V. Bingham, 850 College St., Toronto and the Home Director Rev. John Linton 34 Lasalle Road, Verdun, Quebec.

THE RUSSIAN BIBLE AND EVANGELIZATION SOCIETY

Headquarters, 156 Fifth Avenue, New York City, N. Y.

The Russian Bible and Evangelization Society was founded on November 17, 1919, in New York City to meet the need of Russia and other Slavonic and Greek Catholic countries. The society is non-sectarian, and is based on the only foundation, Jesus Christ. "For other foundation can no man lay than that which is laid, which is Jesus Christ," and it is serving to make known "the whole counsel of God" as revealed in the Word of God.

Our work covers this immense field:

Russia (old), 185,000,000; Roumania, 15,000,000; Bulgaria, 5,000,000; Jugo-Slavia (including Serbia), 15,500,000; Czecho-Slovakia, 13,500,000; Greece, 5,000,000; Galicia, 8,200,000; Afghanistan, 6,000,000; in all about 250,000,000 people, including 9,000,000 Jews.

All these millions of precious souls are ready as never before for the Gospel of Jesus Christ, and it is our object to evangelize them and to supply them with the Holy Scriptures and Christian literature in this generation. To-day it is the responsibility as well as the great privilege of Christian people to make the Gospel known in these lands which have been so long neglected. Doors, once closed, are now open wide to the truth of the Gospel, and multitudes are perishing, ignorant of the Word of Life.

Urgent appeals come to us from these countries for many Christian workers. The society has a number of workers now in active service, but hundreds are

needed in this vast field. It is our purpose to engage competent preachers and teachers to take up evangelistic work, organize Bible classes and prayer circles, and to give the children of God pastoral care. The Jews in Slavonic countries have suffered greatly. We want to reach without delay these 9,000,000 distressed souls with the Gospel, their only hope.

We want to place the Bible in every home, school, and public institution in the countries comprising our field. It is generally thought that the people of Russia are for the most part illiterate. This is not the case, however, for a large percentage of them can read, although they cannot write. Millions have never seen a Bible. There is intense hunger and thirst for the Word of God among them. But Bibles are extremely scarce,—in most places they cannot be obtained. The establishment of a Bible printing plant on the field is the most important factor in meeting this great need. By means of a printing plant Bibles could be produced several times cheaper than we can now secure them, and in quantity sufficient to supply these hungry people.

Little is being done for the evangelization of Russians and other Slavs in this country. We are seeking to give them the Word of God. For this purpose a worker has been engaged who will visit Russian communities throughout the United States and Canada, preaching the Word of God, and distributing Scriptures and tracts.

With thankful hearts we acknowledge God's blessing and guidance through our first year. Our workers in a vigorous endeavor to reach these souls in darkness are constantly occupied with evangelistic meetings and personal work, and they are also holding Bible

conferences, and organizing Bible classes for the instruction of the children of God. Bibles, New Testaments, and Gospels in different languages have been distributed. In this country conferences and meetings have been held in interest of this work, and many prayer circles have been established in the United States and Canada. The society was founded with much prayer. Before its foundation, many were praying for this work. Unceasing prayer is now being offered to God in prayer circles and by individuals throughout the world on behalf of this work. We are making our needs known to the Lord and to His people for hundreds of laborers, millions of copies of Scriptures, and for the maintenance of workers now on the field. We especially request the prayers of Christian people for these needy multitudes. Pray for these fields which are "white unto the harvest." Prayer circles are a source of much blessing in this work. "If ye shall ask anything in My Name, that will I do."

The work of the society is supported entirely by the free-will offerings of Christian people.

Recent news of our work is published in our magazine "The Russian Harvest Field."

Information concerning the work may be secured by writing the General Secretary-Director, ~~G. Pertelevitch Raud,~~ 156 Fifth Avenue, New York City, N. Y.

CHRISTIAN AND MISSIONARY ALLIANCE

690 Eighth Avenue, New York City

The Christian and Missionary Alliance is an unsectarian society carrying on missionary work in nearly all the great heathen lands of the world.

1—Its Beginning.

Its founder was Rev. A. B. Simpson, D.D., to whom God gave the vision, inspiration and faith for a new missionary movement, on simple lines of organization, but of a deeply spiritual and aggressive character.

2—Its Doctrinal Stand.

The Alliance stands unequivocally for old fashioned orthodoxy—the inspiration and inerrancy of the Scriptures, the Deity and vicarious atonement of Christ, the absolute need of regeneration, the eternally lost condition of all who are out of Christ. It teaches the Fourfold Gospel of Christ as Saviour, Sanctifier, Healer and Coming King. It puts spiritual qualifications first in its selection of missionary candidates, emphasizing the need of entire consecration and the enduement of the Holy Spirit for a life of victory and service.

3—Its Missionary Aim.

To follow out Christ's last commission, "Go ye into all the world and preach the Gospel to every creature," believing that the task of world evangelization is the one great business of the Church, taking precedence to every other thing, and that the world-wide witnessing of the Gospel, with the object of gathering out from among all nations "a people for His Name," has a vital

bearing upon the "blessed hope" of Christ's second coming.

4—Its Missionary Policy.

Not to duplicate the work of other societies in any field, but, like the Apostle Paul, to press into "the regions beyond" and carry the Gospel to the darkest and most destitute parts of the whole world.

5—Its Missionary Method.

Pre-eminently evangelistic, spending its strength of men and money in direct, aggressive and widespread evangelism; developing the spiritual life and activity of the converts by pastoral care and Bible teaching; and preparing the native churches for ultimate self-maintenance and self-propagation, by means of Preparatory and Bible Schools for the training of evangelists, teachers and Biblewomen.

6—Its Missionary Fields.

These at present include:—India (Provinces of Berar, Khandesh and Gujarat), China (Provinces of Kwangsi, Anhwei, Hunan, Hupeh and Kansu, and City of Shanghai), Tibet (Province of Amdo), French Indo-China (States of Tonkin, Annam and Cochin-China), Japan (Province of Hiroshima), Philippines (Island of Mindanao), Palestine (Jerusalem and Southern Palestine), Africa (Belgian and Portuguese Congo, Sierra Leone and French Guinea), South America (Argentina, Chile and Ecuador), West Indies (Porto Rico and Jamaica).

In these fields there are more than 40,000,000 souls who are wholly dependent upon Alliance missionaries for their only chance to hear the Gospel.

7—Its Missionary Record.

The Alliance has been used of God as an effective pioneer agency in opening up a number of totally neglected fields, including Kwangsi, Hunan and Southern Kansu Provinces in China, the Southern Philippines, Portuguese Congo, the Kuranko country of Sierra Leone, and large sections of Ecuador, Chile and Argentina in South America. It built the first Protestant churches in Venezuela and Ecuador, has effected a fruitful opening among the Mapuche Indians of Chile, and is now seeking to reach the totally unevangelized savage Indians in the eastern portion of Ecuador. It occupies three stations within the northeastern border of Tibet, and is as yet the only Protestant missionary society working among the 18,000,000 benighted souls of French Indo-China. It has recently opened its first station in hitherto unoccupied French Guinea, and is at present taking active steps to enter French Congo and to extend its Palestine work across Jordan into Arabia.

8—Its Missionary Fruits.

Through this society's efforts in its sixteen widely scattered fields it is estimated that at least one or two million heathen souls have been brought **for the first time** under the sound of the Gospel. Up to the end of 1919, 17,356 had been baptized upon clear evidence of repentance from sin and faith in the Saviour. There were 493 stations and out-stations, 125 organized churches with nearly 12,000 baptized adult members, 8,704 enrolled in Sunday Schools, 7,414 in primary schools, 886 in middle boarding schools, and 146 in Bible training schools. During 1919, 2,181 received baptism and 3,287 others professed conversion and

were under instruction at the end of the year, with a view to early baptism.

9—Its Missionary Staff.

The society now has 350 missionaries and 700 or more native workers. Fifty new missionaries have been sent out during 1920, but even this reinforcement is quite inadequate to keep pace with the multiplying open doors and opportunities which are confronting on almost every field, and more recruits—especially **young men** of high quality and true consecration—are being prayerfully sought.

10—Its Missionary Support.

The work is carried on in humble and prayerful dependence upon God for His support through the voluntary offerings of His people. The society does not incur debt, borrow money or make personal solicitation of funds. The needs and opportunities of the work are set forth in conventions and by printed reports and leaflets for the information of God's people, and the duty and privilege of Christian stewardship in money is duly emphasized.

The missionaries are guaranteed no fixed salaries, but go to their fields cheerfully undertaking to unite with the board at home in trusting the Lord for the supply of their every need. Moderate living allowances on the *pro rata* principle are disbursed month by month as the funds received by the board permit. The entire work is administered and conducted on a careful and economical basis which ensures contributions reaching as far as possible in the actual work of making known the Gospel and winning souls abroad.

Any further information will be cheerfully given, assignments of workers made for prayer or support, dep-

utational visits arranged when practicable, and applications by missionary candidates considered, if communications are addressed to the Foreign Secretary. Christian and Missionary Alliance, 690 Eighth Avenue, New York City. Contributions may be sent to the Treasurer at same address.

SPECIAL STATEMENT

While the Missionary Helpers' Union stands uncompromisingly for immersion only, as setting forth the Gospel in symbol, yet we are listing the following faith missions which do generally, but not exclusively, practice immersion.

These missions stand with us on our doctrinal beliefs, published on pages 17 and 18; they send forth many Baptist and other immersionist missionaries, and these need our, at least, heartiest support.

BELGIAN GOSPEL MISSION

Conducted by

RALPH C. NORTON MRS. RALPH C. NORTON
Philadelphia Address, 1031 Walnut Street
Brussels Address, 17 Rue du Gouvernement Provisoire
C. G. TRUMBULL, TREASURER
1031 Walnut Street, Philadelphia
Editor of The Sunday School Times

The Belgian Gospel Mission is the direct outgrowth of the work done in the army under the title of the British and Allied Soldiers Evangelistic Campaign. Ralph C. and Edith F. Norton were for ten years associated with Dr. J. Wilbur Chapman in his evangelistic tours around the world, and at the beginning of the war they resigned their positions with him and began work in the British camps.

Soon their attention was turned to the Belgian army, whose soldiers were coming to London on furlough, and they learned that no Christian work was being done with these men. Their work for these Belgian soldiers began in the simplest way by the distribution of Scriptures to the men in London on furlough. These men in turn went back to the trenches and began to declare their faith in Jesus Christ and sought to win their comrades to Christ, particularly by the distribution of Scriptures, until practically every man in the Belgian army heard about this work, and some fifteen thousand or more men signed a pledge to carry the Scriptures and read them daily.

When the armistice was declared and the Belgian soldiers were back at their homes they began to write begging these workers to come to Belgium saying, "We have no one to continue this work among us, and surely now you are not going to leave us alone." After much prayer these two servants of God felt led to go

into Belgium where they arrived in December 1918. The following June they opened their first Gospel hall in Brussels and from the very first there were remarkable evidences that this work was of God. Since that time they have opened some **eight** centers of evangelization in Belgium and these halls are crowded with people seeking Christ.

In September 1919 they opened a Bible School, which began with five students and which now has some **thirty-five** young men and women preparing themselves for Christian work. These students are trained in practical work as they have constant assignments and they are used for preaching, Sunday School teaching and particularly for the distribution of Gospels and Testaments from village to village and house to house. Likewise there is a group of colporteurs and preachers employed who are not pupils at the school, who do the same work, and the zeal with which the people in Belgium are seeking to secure a copy of the Scriptures is almost beyond belief to those who have known the bitter attitude that the priests and people of that land have always assumed toward the reading of the Word. They are attempting to systematically distribute the Word in that land and the final goal is to put the Word of God into every home in Belgium.

Lately a letter was received from the village of St. Nicholas, from two men who have been converted through reading one of the mission's tracts. Some Christian workers were sent there for open air meetings and there have been as many as six or seven hundred people listening to the Gospel in a single street meeting; and three thousand Testaments have been sold in that village, more than one for every house

there. And as far as is known there was not a single Scripture in that town previously. This is true of many other villages, as the colporteurs have visited some fifty villages this summer in Belgium.

Likewise the tent work, something new in Belgium, has been peculiarly successful as the tent has been crowded with hundreds of people and scores have professed to accept Christ. The hour for Belgium has arrived. She is reaching out for the Gospel of the Son of God, and upon the people of God in America rests the responsibility as to whether these men shall know the truth.

THE MILDMAY MISSION TO THE JEWS

HON. DIRECTOR AND TREASURER:
REV. SAMUEL HINDS WILKINSON.
Shalom, Brentwood, Essex. (Telephone: 22, Brentwood.)
ASSIST. DIRECTOR: REV. ELIJAH BENDOR SAMUEL,
1, Lynford Gardens, Seven Kings, Ilford, Essex.
Mission Centre, Book Store and Offices:
CENTRAL HALL, PHILPOT STREET, LONDON, E. 1.
Telegraphic Address: "CHOVAV EDO London."
Telephone: 13609 Central.

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Wm. H. Stentiford, Esq.
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Dr. John G. Rocha.

SOLICITORS: Messrs. MARSHALL & PRIDHAM, 26, Theobald's Road, Gray's Inn Road, London, W.C. 1.
AUDITORS: Messrs. HILL, VELLACOTT & CO., 2, Broad Street Place, Finsbury Circus, London, E.C. 2.
ACCOUNTANT: MR. JOHN SCUDDER.

Origin

The Mission was founded by the late REV. JOHN WILKINSON, on June 1st, 1876.

Sphere

To Evangelize the Jews of London. To undertake Missionary Journeys in the provinces and in other countries. To circulate the Scriptures and Tracts containing Salvation truth. To maintain Bible Depots

and Mission Centres in Russia and elsewhere. To minister to Jewish victims of persecution, war, want and sickness.

Modes of Work

In London by the Medical Mission, Sewing Classes, Night Schools, Gospel Meetings and visitation; also by Street Evangelization and the use of the post where advisable; the Home for Jewish Children and the Convalescent Home for Jewesses. Abroad by Agencies in Russia and in Morocco.

Supplies

The Mission does not canvass nor advertise for money, but waits on God to move His people to send voluntary offerings for the support of the Mission, and also for the personal support of the Director who takes no salary.

The Rev. Samuel Hinds Wilkinson, The Rev. Elijah B. Samuel or others will be pleased to address meetings by *invitation,* to set forth the work of the Mission.

Needs

The needs of the mission in supporting workers, maintaining institutions, purchasing and distributing Scriptures and tracts and administering relief to the needy are about £12,000 a year. It needs also much and constant prayer for guidance and blessing in every detail of the work.

Contributions towards any part of the work will be gratefully received by the Director and Treasurer, Rev. Samuel H. Wilkinson, Central Hall, Philpot Street, E. 1, or at "Shalom", Brentwood, Essex.

SOUTH AFRICA GENERAL MISSION

FIRST PRESIDENT: THE LATE REV. ANDREW MURRAY, D. D.

AMERICAN HOME COUNCIL

New York

32, Court Street, Brooklyn, New York.
Cable Address: "Saggmis, Brooklyn." Telephone: 4859 Main.

MR. WILLIAM PHILLIPS HALL (PRESIDENT).
REV. J. G. SNYDER (VICE-PRESIDENT).
REV. WM. H. HENDRICKSON (SECRETARY).
MR. PAUL H. GRAEF (CHAIRMAN, EX. COM.).
REV. GEORGE H. DOWKONTT, M. D.
MR. W. W. KOUWENHOVEN (TREASURER).
MR. E. D. GARNSEY (RECORDING SECRETARY).
JOHN C. MEDD, M. D.
REV. LEWIS S. CHAFER.
FIELD SECRETARY—REV. ARTHUR J. BOWEN.

ALL UNITED STATES AND CANADIAN COMMUNICATIONS SHOULD BE ADDRESSED TO THE AMERICAN SECRETARY.

A Call for the Evangelization of the Natives of Portuguese East Africa

The South Africa General Mission, which began its work in South Africa in 1889, is an interdenominational Mission working for the evangelization of south and south central Africa. Its first President was Dr. Andrew Murray, whose writings are well known in America.

The Mission has undertaken the responsibility of giving the Gospel to certain unevangelized areas. Among the different sections of African territory that have been assigned to it for evangelization is one in Portuguese East Africa, lying directly to the east of our Rusitu Station in Southern Rhodesia. One of the principal reasons for opening work in Rhodesia so near the Portuguese border was that that territory might be evangelized from Rusitu. It has become more and more clear as the years have gone by that hundreds of

native kraals along the banks of the Rusitu, Mutsapa, Buzi and Revue Rivers can never be fully evangelized unless work is opened in Portuguese Territory itself.

Object

The object of the Mission is to fulfil the Lord's command—"to preach the Gospel to every creature," and to promote Scriptural holiness amongst believers.

Character

The mission is interdenominational, and does not impose upon workers or converts any special form of Church government, but it urges upon all the value and importance of fellowship with a Christian Church where the spiritual life may be nourished and increased.

Administration

The Administration of the affairs of the Mission is vested in England and America in Home Councils, and in Africa in an Executive working in connection with a General Conference.

Expenditure

The Executive in Africa, working in connection with General Conference on lines sanctioned by English and American Councils, are responsible for the proper disbursement of all funds entrusted to the Mission for work in Africa.

Support

As regards funds—the Mission is chiefly supported by freewill offerings, depending upon God's promise. —Phil. 4:19.

Should funds be forthcoming, each worker who is dependent, either in whole or part, upon Mission funds

for his or her support will receive monies at a certain fixed rate per annum, according to his or her needs and position in the Mission; it should, however, be clearly understood that no stipends are guaranteed. The Mission circulates among God's people information as to the work in order to elicit Christian sympathy and co-operation, and believes that if workers be right with God He will withhold no good thing, so that empty coffers will be a call to humiliation, heart-searching, and prayer, rather than to questionable means of raising funds.

CHINA INLAND MISSION

HOME DIRECTOR FOR NORTH AMERICA,
HENRY W. FROST, Princeton, N. J.

General Centres

U. S., 237 School Lane, Philadelphia

ROGER B. WHITTLESEY, SECRETARY
Canada, 507 Church Street, Toronto
E. A. BROWNLEE, SECRETARY

Local Centres

1936 Keefer St., Vancouver, B. C.

CHARLES THOMSON, REPRESENTATIVE
701 Knickerbocker Building, Los Angeles, Cal.
RALPH D. SMITH, REPRESENTATIVE
598 Princess Ave., London, Ont.

F. A. STEVEN, REPRESENTATIVE
6506 Ventnor Ave., Ventnor, N. J.
FREDERIC H. NEALE, REPRESENTATIVE

Inquiries, offers of service, donations, or orders for publications may be directed to any of the above.

Origin

Formed in 1865, "under a deep sense of China's pressing need," by Rev. J. Hudson Taylor, M. R. C. S., after finding that existing societies felt unable to grant men and means for work beyond the coast provinces then open.

Aim

To traverse and occupy China's INLAND provinces, giving the Gospel to every creature and building up a native church, in obedience to the command of our Lord (Matthew 28:19) and constrained by the love of Christ and the hope of His coming.

Character

Interdenominational, international, evangelical, evangelistic, and supported by free-will offerings. Duly

qualified workers are accepted irrespective of nationality and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths.

Equipment (Jan. 1, 1920)

Missionaries, 1,081; paid Chinese helpers, 1,991; voluntary Chinese helpers, 1,429; stations, 242; outstations, 1,585; chapels, 1,803; hospitals, 18; dispensaries, 102; native schools, 544; schools at Chefoo for missionaries' children, with 300 pupils; executive and supply offices in Shanghai; superintendents and local secretaries over districts throughout China.

Financial Plan

The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. Neither collections nor personal solicitation of money is authorized.

Income (1919)

N. America, $151,878.11; Great Britain, $294,116.86; Australasia, $36,729.67; China, $73,213.30; Associate Missions, $155,719.89; total, $711,657.87.

Results

Churches 1103; baptized in 1919, 6,531; communicants in fellowship 52,390; others under regular instruction 52,917 (1919) baptized since commencement 77,078.

Prospects

This is a time of continued seed sowing, for there are large districts still without the word of God, printed or

preached, but it is also a blessed time of reaping. Large numbers of Chinese Christians are laboring with the missionaries for the salvation of their people, and the changed attitude of the upper classes opens wonderful opportunities before the church of Christ.

Need

New missionaries are greatly needed, and the mission invites correspondence from earnest young men and women who desire to serve God in China. Information about necessary preparation and procedure will be sent to those who desire it.

Request

The China Inland Mission earnestly desires the prayers of God's people for the native and foreign workers and for the millions of Chinese, that many may be saved and sanctified. The annual card of membership in the C. I. M. Prayer Union will be sent free of charge on request to all who desire to be united with us in a definite ministry of prayer on behalf of China. (Write the Prayer Union Secretary, 507 Church St., Toronto, Ontario.)

SUDAN INTERIOR MISSION

(Interdenominational)

MISSION HOME—860 College Street, Toronto, Canada
Telephone College 3746

MISSION OFFICE: 858 College Street, Toronto. "Telephone College 4135. Cable Address—Evangel Toronto."

GENERAL DIRECTOR: REV. R. V. BINGHAM.
HON. TREASURER: E. H. DICKSON.
TREASURER: ERNEST JONES.
SECRETARY: R. McGREGOR.
HON. TREAS. FOR GREAT BRITAIN: A. S. WATSON, 3 Hackins Hey, Liverpool.
FIELD DIRECTOR: G. PLAYFAIR, Minna, N. Nigeria, West Africa.
FIELD SECRETARY: DR. A. P. STIRRETT, Minna, N. Nigeria, West Africa.

FACTS ABOUT THE SUDAN

1. The Sudan is as large as India, Germany, France and the British Isles combined, or as large as the whole of Europe minus Russia.

2. The population of the Sudan, formerly estimated at from sixty to ninety millions, has been reduced by slave-raiding wars to not more than fifty millions.

3. The whole region has only about 150 missionaries, the greater number of whom have but recently gone to the field.

4. Northern Nigeria, our special field, is the centre of the vast Sudan, and is the most densely populated region of Africa, still having large cities without a missionary.

5. It contains the most enterprising African race, the Hausas, who travel and trade throughout the whole of North Africa.

6. It presents a wide open door for the Gospel, missionary operations being facilitated by British control,

ensuring stable government, with postal and telegraphic communication.

7. The pagan tribes are urging us to send them missionaries, and unless we respond to their appeal they will go over to Mohammedanism, whose teachers are flocking in since the British conquest.

8. Five out of the twelve great provinces of Northern Nigeria have not a single mission station or missionary.

9. For 1,500 miles the Niger flows through a region where Christ is not known.

10. **If we were to send out one new missionary every day, and give to each one a parish of ten thousand people, it would take over thirteen years before the Sudan would be occupied.**

FACTS ABOUT THE SUDAN INTERIOR MISSION

1. The Sudan Interior Mission is a union effort of Christians of all denominations, organized to meet the spiritual crisis in the Sudan.

2. It is international in scope, having co-operative committees in three different countries and having on its missionary staff representatives of five different nations.

3. The mission is the outgrowth of the first pioneer expedition that reached the heart of the Sudan in 1893, led by Messrs. Gowans, Kent and Bingham.

4. Its doctrinal basis is evangelical and it accepts and sends forth consecrated workers from any church, sound in the fundamental truths of the Bible.

5. It is supported by the voluntary offerings of God's people, its missionaries and home staff having no guaranteed salary.

6. It has eighteen stations with a number of out-stations already established, and several other towns are about to be occupied.

7. It is operating in nine different languages and translating the Scriptures and other literature into these tongues.

8. A number of the missionaries speak the native languages fluently, and already first-fruits have been gathered from several of the tribes.

9. **The mission places the greatest emphasis upon its evangelistic work, believing that all other means must be subservient to the one great purpose of giving the Gospel to all.**

For further information address
THE SECRETARY
860 College Street Toronto

AFRICA INLAND MISSION

CHARLES E. HURLBURT, General Director

Home Council for North America

REV. REUBEN A. TORREY, D.D., President.
ORSON R. PALMER, Director for N. A.
REV. OLIVER M. FLETCHER, Secretary.
JOHN L. STEELE, Treasurer.
W. L. DEGROFF, Deputation Worker.

The Africa Inland Mission is an interdenominational, international faith mission, organized by men from different evangelical bodies, with the purpose of taking the Gospel to the unevangelized fields of Africa, and to the remote places where other mission boards could not or would not go.

The work was begun in 1895 with the plan of establishing stations along the high altitudes of the country into and along the heart of the continent.

The workers of the Africa Inland Mission believe that they should depend through prayer upon God alone for the supply of candidates for the field, for money needed to carry on the work and for their individual needs, without hinting and suggesting to men, and without making specific needs public.

The mission at present is working in four territories:

Kenia District, (formerly British E. Africa)

Tanganyika Territory (formerly German East Africa).

East Belgian Congo.

Northeast Belgian Congo.

American Council

Charles E. Hurlburt, General Director.
Rev. Reuben A. Torrey, D.D., President.
Orson R. Palmer, Home Director.
John L. Steele, Treasurer,
Rev. Oliver M. Fletcher, Secretary.

There are also Councils in the British Isles, Australia and South Africa.

What God Hath Wrought

The missionaries who have gone forth at the call of God are now working in 20 different tribes and in as many languages. Forty-one main stations have been established and manned by white workers, and a goodly number of outstations are under the oversight of native teachers and evangelists. The Scripture is being translated into the native tongue, churches are being established, school work carried on and necessary industrial training given.

The transforming power of the Gospel is being manifested in Africa as in all parts of the world where it is preached in the love of Jesus and the power of the Holy Spirit.

Literature and full information concerning the mission and its work may be had by writing

The Africa Inland Mission
356 Bridge St.,
Brooklyn, N. Y.

THE CENTRAL AMERICAN MISSION

D. H. SCOTT, Treas., Paris, Texas.

Evangelical—Interdenominational

The purpose of this Mission is to "Preach the Gospel to every creature" in Central America.

Supported by Voluntary Contributions

Executive Council:

DR. C. I. SCOFIELD, Founder, Douglaston, L. I., N. Y.
LUTHER REES, Chairman, Paris, Texas.
D. H. SCOTT, Treasurer, Paris, Texas.
THOS. J. JONES, Secretary, 804 Sumpter Bldg., Dallas, Texas.
W. L. PETTINGILL, 1528 W. 7th St., Wilmington, Del.
R. D. SMITH, 643 S. Olive St., Los. Angeles, Cal.
MISS MILDRED SPAIN, Assistant to Treasurer, Paris, Texas.

ORIGIN AND PURPOSE OF THE MISSION

In the summer of 1888 the spiritual destitution of the five republics of Central America was brought to the attention of Mr. Scofield, and he began to be burdened for the souls of the millions without the Gospel, so near to our own land. It became a conviction with him that God would surely hold the Christians of the United States to a stern reckoning for these perishing ones unaccountably neglected.

It seemed to him also, that the Divine plan of campaign for the evangelization of the world laid down in Acts 1:8, forbade the passing over of near regions unevangelized to carry the Gospel to the far off lands.

Becoming convinced that none of the denominational boards were prepared to open a new Mission in the near future, he, after much prayer, put the whole matter before three Christian business men, E. M. Powell, Luther Rees, (who has since entered the ministry,) and W. A. Nason, all of Dallas, Texas. As a result the Central American Mission was formed Novem-

ber 14th, 1890, with Mr. Scofield as Secretary and E. M. Powell, Esq., as Treasurer. Mr. Rees was made chairman of the executive council. In 1893 Hon. D. H. Scott, of Paris, Texas, was added to the council, and accepted the onerous and of course unpaid office of treasurer. Mr. and Mrs. McConnell the first missionaries, were appointed in January, 1891.

The following bases are fundamental.

I. Doctrinal.

We believe in one God, revealed as existing in three equal persons, Father, Son and Holy Spirit; in the death of Jesus Christ for our sins as a true substitute; in salvation by faith alone without works; in good works as the fruit of salvation; in the Scriptures of the Old and New Testaments as verbally inspired in the original writings, and in a future state of unending blessedness for the saved and unending conscious suffering for the lost.

II. Practical.

The mission is **interdenominational.** It does not seek to reproduce on mission grounds the divisions of Protestantism: **Evangelical**—it holds to the faith once for all delivered to the saints: **Evangelistic**—it believes that the evangelization of the world, not its civilization, is the true work of the church. Two other principles are fundamental: The mission does not **personally solicit** either missionaries or money, and **no salaries** are paid to any one.

The Executive Council

The Executive Council considers itself, together with the missionaries, as constituting the mission.

Towards the Lord's people in the United States and other lands, the council holds itself committed to recognize and maintain in fellowship as missionaries only those whom it regards as sound in the faith, of godly lives, endowed with ministry gifts, and truly called of God to labor in Central America.

The council receives the gifts of God's people for the evangelization of Central America, distributing the same to the missionaries according to their needs.

The services of the council are wholly gratuitous, and postage, stationary and printing are the only items of expense.

Among the many missionaries working under the Central American Mission, there are eight from Rev. W. L. Pettingill's church at Wilmington, Del.

Night School

The adult Indian is reached by our night school which is held three nights a week. Both men and women attend.

Bible Classes for Workers

Our workers are called in for a four days' Bible study every month. This is most interesting.

THE EVANGELICAL UNION OF SOUTH AMERICA

HEADQUARTERS, LONDON, ENGLAND

DIRECTORS:

Rev. G. Campbell Morgan, D.D.
Rev. Len. Broughton, M.D.
Dr. J. Scott Challice
Rev. Chas. Inwood, F.R.G.S.
Rev. A. C. Dixon, D.D.
Rev. J. Fanstone
Pastor D. J. Findlay and others

SECRETARY FOR NORTH AMERICA: REV. GEORGE SMITH, 135 Isabella Street, Toronto, Canada.

COUNCIL

Rev. John Neil, D.D., Toronto
Rev. A. B. Winchester, Toronto
Rev. T. B. Hyde, Toronto
John J. Gartshore, Esq., Toronto
Dr. Harley Smith, Toronto
Rev. Principal T. R. O'Meara, LL.D.
J. K. MacDonald, Esq., Toronto
Rev. A. W. Roffe, Toronto
G. B. Meadows, Esq., Toronto
Rev. I, R. Dean, Toronto
Rev. Robert Johnston, D.D., Montreal
Rev. George Hanson, D.D., Montreal
W. H. Goodwin, Esq., Montreal
Rev. Frank Carson, D.D.
Rev. A. Esler, M.A., Vancouver
Rev. Dr. Austin K. DeBlois
A. P. Fitt, Esq., East Northfield Mass.
Rev. W. B. Riley, D.D., Minn.
Rev. C. I. Scofield, D.D.
Rev. W. H. Griffith Thomas, D.D., Phila.

The Evangelical Union of South America as its name indicates is a mission composed of Evangelical Christians, sound in the Fundamentals, and existing for the Evangelization of those parts of South America where no other Evangelical Christians are working.

It is a union of Believers both at home and in the Field who depend entirely upon God to supply their needs.

Its purpose was to unite small existing missions so obviating waste, overlapping and possible rivalries at home and in the Field.

Its methods of working at home have been by pen and voice to direct attention to the awful spiritual condition of that Vast Neglected Continent.

At the present moment there are more than seventy missionaries in the Field besides a number of native Colporteurs.

The mission exists firstly and chiefly for the evangelization of the people, and as aids to this end, we have a large Farm for Inca Indians in Peru, orphanages, printing establishments, schools, medical and nursing work, Bible coaches and a mission launch.

WORK BEING DONE

1. Evangelistic.

All other branches of work done by the Mission are means to this end. Our supreme desire, and for which we use every effort, is to evangelize the people. The majority of those in South America have not the Gospel, hence our desire is to give it them.

2. Schools.

The hope for the future success of our work lies very much in the school. The young are teachable. Parents attending our meetings, especially Christians, are eager to have their children brought up in a Protestant school where the Word of God is taught. Hence the necessity and wisdom of the Mission Day School as well as Sunday School. Thus they are shielded very much from the corruptions of the natives and the error of Rome.

3. Medical and Nursing Work.

This branch of work has proved to be one of the best for removing prejudice and opening closed doors. God has very graciously blessed the efforts of our nurses, especially among the poor, who are quite ignorant of the simplest rudiments of cleanliness and sanitation.

4. Colportage Work.

Great blessing has followed the efforts of our native workers in Bible work. In Lima we train colporteurs in a Bible school. Many of them have covered thousands of miles with God's Word—through very much persecution they have sown the seed in places where with our limited staff, it would be impossible to go. The people would be without the Message of Life. More than a ton of Scripture was distributed in Brazil last year by our colporteurs.

5. Inca Indian Farm Work.

Through ignorance, and subservience to the Roman Catholic priests, it is impossible to do much for the 2,000,000 Incas in Peru, unless they are under one's care all the time. For this reason our large farm near Cuzco, Peru, is wholly devoted to the evangelizing of these people. They live, work and are taught on the farm by an efficient staff of native workers and our missionaries.

6. Printing Gospel Literature.

In Sao Paulo, Brazil, a small press is doing good work, and in Lima, Peru, we have a large and complete printing outfit, which enables our workers to scatter the Word of God in pamphlet form in many parts of the country. A monthly paper, called "El Heraldo," is sent to thousands of homes **free of postage.** This is one of the concessions of the government to encourage home industry. The number printed of this monthly is only limited by the amount of paper at our disposal.

7. Orphanages.

We have two orphanages—one in Peru on the Inca Farm where we produce all the provisions needed,

and one in the Argentine. A beautiful, commodious building recently erected in Tres Arrogos. One of South America's greatest needs is the orphanage, and could there be a more Christlike work than that of saving the little ones from sin and starvation?

THE COUNTRIES WE ARE WORKING IN

Brazil

Largest in South America, about the size of Canada. Population 20,000,000. Full religious toleration. A great falling away from Rome. A comparatively small part occupied by the Protestant Missionary. Vast territories unevangelized. Numerous tribes of Indians unreached by the Gospel. Portuguese predominant language. No state church. Wonderful response given to the preaching of the Word. Work, Portuguese. Twenty-five Missionaries and a number of native workers.

Argentine

Second largest in South America. Population 6,000,000. The most liberal towards Gospel work, though there is a state church. Religious toleration everywhere.

Argentine is not strictly Catholic, for there is a widespread estrangement from, and disgust of the Romish church. Hundreds of towns without a Missionary. Word, Spanish. Twenty-three missionaries and several native workers.

Peru

Population about 5,000,000. One hundred tribes of Indians. Priesthood of the lowest type. Most Indians little more than slaves. A great leaning towards the

Gospel. Also a readiness to receive Gospel literature. Work, Spanish and Quichua of the Incas. Twenty-five missionaries and several native workers.

All gifts will be duly acknowledged and information regarding the work will be gladly given by the Secretary.—Rev. George Smith, 135 Isabella St., Toronto, Canada.

AMERICAN JEWISH MISSIONS

Besides the preceeding Foreign Missionary Societies, we take pleasure in presenting two faith missions among American Jews. One of these societies operates in Chicago and the other in Brooklyn.

THE CHICAGO HEBREW MISSION

Incorporated, 1891

CHAS. A. BLANCHARD, President
WM. E. BLACKSTONE, Vice-Pres.
WM. R. McCARRELL, Secretary
DR. FRANK B. KIRBY, Treasurer
NORMAN H. CAMP, Superintendent.

BUSINESS OFFICES: 1311 So. Kedzie Ave.

FOUNDED in 1887 through Wm. E. Blackstone, author, preacher, missionary, now vice-president of the mission.

PURPOSE: To give the Gospel of the grace of God to "THE JEW FIRST"—The Jews of Chicago, the Jews of America, and the Jews of the uttermost parts of the earth.

ITS MINISTRY reaches out from four centers located in three large Jewish districts in Chicago and includes the following lines of work:

1. DISTRIBUTION OF TRACTS, GOSPELS, TESTAMENTS and BIBLES in English and Yiddish, throughout Chicago and many parts of the world.

2. HOUSE TO HOUSE VISITATION with personal word of testimony and explanation of the Scriptures.

3. RELIEF WORK among needy Jewish families as funds or supplies are sent in for that purpose.

4. FREE READING ROOMS open six days a week with suitable literature and opportunities for personal conversation.

5. NIGHT SCHOOLS twice a week in the different districts, teaching English and reading English Bible.

6. CHILDREN'S CLASSES, CLUBS and SUNDAY SCHOOLS in three large Jewish Centers. Many children thus won for Christ.

7. MOTHER'S MEETINGS each week for Bible study. Women visited also in their homes and helped in various ways.

8. GOSPEL MEETINGS in mission halls. People come in from streets and listen to songs, testimonies and faithful preaching of God's Word.

9. OPEN AIR MEETINGS in different parts of Chicago during summer months six nights and two afternoons a week. Affords opportunities for personal conversations and distribution of quantities of literature as well as preaching the Gospel.

10. "THE JEWISH ERA," quarterly magazine published by the Mission. Reports on Jewish work, inspirational articles on prophecy, the deeper Christian life, etc., for information and arousing interest of Christians in Jewish evangelization.

11. THE BOOK STORE supplies Christian literature on prophecy and Jewish work, also Bibles, at lowest retail prices. Also sends out Testaments, Gospels and Tracts in English and Yiddish for free distribution among the Jews.

12. THE EXTENSION DEPARTMENT provides workers to conduct short Bible Conferences, or give addresses on the work, in churches, societies, missions, etc. No financial guarantee required. Correspondence solicited.

How the Work Is Supported

The mission does not have an endorsement fund, but is supported from month to month by voluntary

contributions of Christian people who are interested in the evangelization of the Jews and whose hearts the Lord has touched. All such receive God's special blessing according to His promise, "I will bless them that bless thee," and "they shall prosper that love thee."

THE NEEDS OF THE MISSION include the support of twenty or more regular workers besides student help, the cost of maintaining its buildings and mission household, fuel, printing, relief work, etc., and amounts to $20,000.00 or more per annum. Gifts of clothing for the poor are gratefully received and may be sent by mail or express to the Mission Home, 1505 S. Sawyer Ave., Chicago, Ill.

WILLIAMSBURG MISSION TO THE JEWS

27 Throop Ave. Brooklyn, N. Y.

LEOPOLD COHN, General Superintendent
MISS ELLA T. MARSTON, Secretary
JOSEPH COHN, Field Secretary.

The Williamsburg Mission to the Jews is a regularly incorporated missionary society under the laws of the State of New York. It was established in 1894 by Mr. Leopold Cohn, formerly a Rabbi, who had been brought in a marvelous way to accept the Lord Jesus Christ as his Saviour. The Mission has no guaranteed support from any human source; nor does it resort to worldly methods for raising funds; the work is carried on locally and nationally. Locally, two mission stations are now maintained in Brooklyn, with many varied activities for the aggressive evangelization of the 2,000,000 Jews who now live in greater New York City. Nationally, the work is pressed throughout the entire country by means of the printed page, the Gospel by mail department alone averaging at least 50,000 letters and tracts a year to Jews residing all over the United States. A monthly publication is issued now in the Yiddish language, entitled "The Shepherd of Israel," which is being given an increasingly wide circulation among the Jews.

As to doctrine; the mission preaches the Lord Jesus Christ only, as the Saviour of the Jews; true regeneration is required as an evidence of conversion, and as a prerequisite to baptism; baptism is by immersion, a baptistry having been included in our Headquarters building when it was erected. We teach and believe in the imminent return of the Lord Jesus Christ, such return being in two phases, the first phase being the

rapture, or catching up of the church to be with Him, the second phase being the return of the Lord to Jerusalem to redeem the Jewish nation and to establish the throne of David. We hold that in the church or the body of Christ there is neither Jew nor Greek but that we are all one in Christ, that when a Jew has become a believer in Him he becomes a part of the body of Christ just the same as when a Gentile becomes a believer in Him. A Jewish Christian congregation has been organized and exists here at our Headquarters building as a Church body and this congregation has adopted a confession of faith which embodies the statements above outlined.

As to sponsorship; the Board of Trustees and the Advisory Board include, among others, the following names:—Rev. John Donaldson; Frank H. Marston; Benjamin F. Knowles; Paul H. Graef; Mrs. Almira L. Ogden; Miss Clara E. Masters; Leopold Cohn; Miss Ella T. Marston; Joseph Cohn; Rev. Cortland Myers, D.D.; Rev. O. W. Van Osdel, D.D.; Rev. W. B. Hinson, D.D., LL.D.; Rev. W. C. P. Rhoades, D.D.; Rev. Chas. H. Irving; Rev. James O. Buswell, D.D.; "The Christian Herald."

As to finances; the needs are between $60,000 and $75,000 annually; the publication of the Yiddish paper can be extended to almost a limitless circulation, making possible the requirements of $50,000 to $100,000 a year for this department alone.

Official Organ; "The Chosen People," is published monthly as the official organ of the Mission; it is sent to all contributors; regular subscription price is 50 cents a year. Address, "The Chosen People," 27 Throop Ave., Brooklyn, N. Y.